1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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and in discussing it with native informants, they said it was because he paid for it with *tsera*. It has already been noted that land, as a rule, is inherited automatically, and this is the only instance of a "sale" of land (even though a temporary one) between natives.

While land is communally owned, vegetables, trees, and anything planted on it are individually owned. Thus, if a man plants a tree, this tree and its fruit belong exclusively to him, and at his death will belong to his maternal nephew, or some other clan relative. But the land on which the tree is planted retains its communal ownership.

The same principle holds for the sea. There is no private ownership of rights in fishing. The sea and the reefs are open to all. If a man makes a trap in the shallow water off the reef, the fish in it will belong to him. But anyone can make such a trap in any place.

Thus the land and sea, from which come the means of livelihood for these people, are communally owned, and only the actual fruits of one's labour are private possessions. Objects owned individually are: ornaments, spears, implements, houses, clothes, and currency.

SEASONAL VARIATIONS

The utilization of these communally owned natural resources for individual needs might be called work. Production is much the same all the year round, and there are very few seasonal variations. The two seasons are: (1) that of the South-East Trade Winds, which is the dry season, and (2) the one of the North-East Monsoon, which brings the rain. The former begins in April and lasts until December. But this is the wet tropics, so that even in the so-called dry season there is usually some rain once every twenty-four hours, most frequently in the night. During the rainy season there is less fishing and a slight lessening in general outdoor

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activities. But it is merely a matter of degree. The intense sunshine which follows the heavy rains causes a rapid evaporation. So, even after the heaviest storms, gardening is resumed, and fishing and house-building are begun again. Coconut and other trees bear all the year round, and in the same way there are taro crops all the year. There are thus no contrasting seasons of plenty and dearth, unless there are exceptional times of drought. The description of work will hold, therefore, for the whole year, although there may be slightly less activity during the rainy season.

DIVISION OF LABOUR

It is the sexual division of labour adhered to so rigidly that first strikes the ethnological observer. Men have one kind of work and women another, and a third kind may be done by either one of them or jointly. As a whole, the division appears to be a most equitable one, and based on the physical capacities of each sex. It is the men who have the strenuous job of clearing the dense jungle ground, and it is the women who come later and plant on it. It is the women who cook, while the men bring in the firewood and make the fires. Even in the cooking there is a division, for the men prepare the animals to be baked, while the women's cooking is restricted to the vegetable portions of the meal—taro and yams. It is the men who go forth into the sea with their nets and spears to catch the fish, while the women content themselves with catching crabs off the reef. It is the women who feed the pigs, carry the water, and keep the house clean, while the men go into the bush and hunt wild pigs. It is the men who build the houses and keep them in repair, but the women carry the heavy burdens on their backs. There are joint occupations such as taking care of the children, the making of magic, and minor detailed work like the basket-making. Carving and most of the objects of material culture are made by